1508 | 1179.

Mr. CLARKE's SERMON

Preach'd at

YORK ASSIZES, *August* 1. 1731.

30 MAY 55

BOOKS Printed for John Hildyard, *Bookſeller in* York.

WIntringham's *Tractatus de Podagra*, 8*vo*. 2 *s*. 6 *d*.

——Of Epidemic Diſeaſes. 2 *s*.

——On Contagious Diſtempers. 2 *s*.

Sermons, on ſeveral Occaſions, preached at the Cathedral of *York*, by the Rev. Dr. *Pearſon*. 4 *s*. 6 *d*.

Antiquities of *York* City, and the Civil Government thereof, *&c*. to the Year 1720. 2 *s*. 6 *d*.

Mr. *Clarke*'s Aſſize-Sermon, *March* 7. 1724. 6 *d*.

Mr. *Perrot*'s Aſſize-Sermon, *March* 12. 1726. 6 *d*.

Queſtions with Anſwers, taken out of the Holy Scriptures; fitted for the Inſtruction of Young Children: Together with Queſtions and Anſwers, explaining the Feaſts and Faſts of the Church of *England*. 1 *d*.

Dr. *Talbot*'s Explanation of the Church Catechiſm, confirm'd by Proofs. 1 *s*. 6 *d*.

The Praiſe of *Yorkſhire* Ale, *&c*. To which is added a *Yorkſhire* Dialogue, in its pure Natural Dialect. 1 *s*.

Twenty Sermons on ſeveral Subjects, moſt of them preached in the Cathedral of *York*, by the late Reverend *Valentine Nalſon*, Prebendary of *Rippon*. 5 *s*.

Mr.

Mr. *Sharp*'s Sermon, preach'd before the Sons of the Clergy, at *Newcastle*. 6 *d.*

The necessary Knowledge of the Lord's-Supper, and the necessary Preparation for it, shewn from the Words of its Institution. In a Sermon preach'd at the Cathedral of *York*, *March* 29. 1727. and now published for the Use of the unlearned Reader. By *Thomas Sharpe*, M. A. Arch-Deacon of *Northumberland*, and Prebendary of *York*. Price 3 *d.* or one Guinea *per* Hundred.

The Divine Institution of Government.

A

SERMON

Preach'd at the

ASSIZES held at *YORK*,

August 1. 1731.

Before the Honourable ALEXANDER DENTON Esq; one of the Justices of his Majesty's Court of *Common-Pleas*, and Sir EDMUND PROBYN Kt. one of the Justices of his Majesty's Court of *King's-Bench*.

By *THOMAS CLARKE*, A.M. Chaplain to his Grace the Duke of *Devonshire*, and Rector of *Kirkeaton*.

Published at the Request of the Gentlemen of the GRAND-JURY.

LONDON:

Printed for JOHN HILDYARD Bookseller in *York*; and sold by J. OSBORN and T. LONGMAN in *Pater-noster-Row*; J. KNAPTON and W. INNYS, both in St. *Paul's Church-yard*. M.DCC.XXXI.

SERMON

Assizes held at YORK,
August 1. 1731.

Before the Honourable ALEXANDER
DENTON Esq; one of the Justices
of his Majesty's Court of Common-Pleas,
and Sir EDMUND PROBYN Kt.
one of the Justices of his Majesty's
Court of King's-Bench.

By THOMAS CLARKE, A.M. Chaplain to his Grace the Duke of Devonshire,
and Rector of Kirkleaton.

Published at the Request of the Gentlemen of the
GRAND-JURY.

LONDON:

Printed for JOHN HILDYARD Bookseller in York; and Sold by
J. OSBORN and T. LONGMAN in Pater-noster-Row;
J. KNAPTON and W. INNYS, both in St. Paul's Church-
yard. MDCCXXXI.

TO THE

Right Worſhipful

Beilby Thompſon Eſq;

High-Sheriff of the County of YORK;

AND TO

Sir *WILLIAM LOWTHER* Bart.

FOREMAN;

Charles Saville Eſq;
Arthur Ingram Eſq;
James Moyſer Eſq;
Thomas Worſley Eſq;
John Adams Eſq;
George Hutchinſon Eſq;
William Beckwith Eſq;
Sherman Rookesby Eſq;

John Brachus Eſq;
William Stainforth Eſq;
Thomas Fothergill Eſq;
Thomas Carleton Eſq;
William Baſton Eſq;
George Tolſon Eſq;
William Vevers Eſq;

Gentlemen of the GRAND-JURY for the ſaid County;

This SERMON is moſt Humbly dedicated by their

Moſt Faithful,

and Obedient Servant,

Tho. Clarke.

TO THE

Right Worshipful

Beilby Thompson Esq;

High-Sheriff of the County of YORK;

AND TO

Sir WILLIAM WENTWORTH Bart.

FOUNTAYNE;

Charles Saville Esq;
Arthur Ingram Esq;
James Morley Esq;
Thomas Worsley Esq;
John Aldam Esq;
George Hutchinson Esq;
William Rockcastle Esq;
Sherman Rowley Esq;

John Bowes Esq;
William Strickland Esq;
Thomas Fothergill Esq;
Thomas Carleton Esq;
William Dalton Esq;
George Tyler Esq;
William Peters Esq;

Gentlemen of the GRAND-JURY for the said County;

This SERMON is most Humbly dedicated by their

Most Faithful,

and Obedient Servant,

Tho. Clarke.

Rom. xiii. 4.

He is the Miniſter of God to thee for Good.

IN a corrupt and licentious Age, which above all other ſtands in need of Government, Complaints have been and always will be many againſt Governors. Bad Men, ſeeing the Dangers to which they are expos'd, condemn all neceſſary Severities, which themſelves occaſion: and miſtaken Good Men are apt to think, that too gentle a Reſtraint gives a looſe to Vice and Licentiouſneſs. But theſe Complainants anſwer each other: For Governors cannot be at the ſame time

both

both Tyrants and too Indulgent Fathers of their Country. Tho ſome Crimes are ſo flagrant, as in a manner to challenge Juſtice; yet others are ſo ſecret, as the moſt watchful Eye cannot diſcover: And tho ſome are too dangerous to the Community, to be longer ſuffer'd; yet others are ſo widely ſpread, as to leave few to be Accuſers.

GOOD Men may reprove and admoniſh; the Miniſters of the Goſpel may deſcribe the Lovelineſs and glorious Rewards of Virtue, and the Filthineſs and intolerable Puniſhments of Vice; Governors may put a ſtop to the Career of bad Men by exemplary Chaſtiſements; but God only can touch the Heart, which he has not promis'd to do irreſiſtibly. I believe, I may affirm, that Good Men never labour'd for a Reformation of Manners more; that the Goſpel was never better underſtood or explain'd, than by the Clergy of this preſent Age and Nation; that very rarely more Virtues have adorn'd the Throne; or more or better

better Laws have been made, or ſo often publiſh'd, for the Suppreſſion of Immorality and Profaneneſs; and that God by the wonderful Deliverances of our Church, and the rich and flouriſhing Condition of our Nation, hath plainly ſhewn his paternal Care of, and great Goodneſs towards us. We have not then wanted the Means to make us good and happy; but have neglected to make uſe of them.

INDEED ſome looſe and dangerous Principles, of late much in Faſhion, have, I fear, been in ſome meaſure the occaſion of this failure in Succeſs. If the Religion of Nature, or Reaſon alone be a ſufficient Rule, we need not, we ſhould not, we cannot expect Aſſiſtance from the Spirit of Holineſs. If Man have Strength enough againſt the Aſſaults of the World, the Fleſh, and the Devil; we may ſafely ſlight, reſiſt, and grieve the Holy Ghoſt. But ſhould not ſuch Men become very bad and corrupt, the

New

New Teſtament and our own Experience much deceive us.

AGAIN, if Virtue and Vice be arbitrary things; why ſhould we eſteem or liſten to Good Men? If the Actions and Habits, which denote Men to be ſuch, be founded neither in the Eternal Reaſon of things, nor in Divine Precepts; why ſhould we honour or imitate imaginary Goodneſs? If Chriſtianity be as old as the Creation; why ſhould we reverence or give our aſſent to the more novel Doctrine and Tenets of the Holy Scriptures? If Government be only a voluntary and temporary Compact among Men; why ſhould we look upon the Perſons of Princes as ſacred, or ſubmit to a Covenant become inconvenient? Thus, I apprehend, we have loſt, or may loſe, the greateſt means of Happineſs in this Life and the next; ſhould we fall into the dangerous Opinions of theſe Times.

IN order therefore to ſhew you your truly bliſsful Condition, and to regulate your

your Behaviour towards the higher Powers, in a manner becoming good Subjects, good Christians, and worthy Sons of the Church of *England*, I have chosen these words of St. *Paul*. And was I able to set them in their true Light, and you willing to favour me with teachable Dispositions, I might hope, that you might see Reason enough to become, or continue, faithful and obedient to those whom the Lord hath set over you.

THERE are but two things thought necessary to engage any one to obey; Duty and Interest. A wise and good Man is ready to perform whatever appears to be a Duty incumbent upon him, and enjoin'd by good Authority: and even the worst comply, when it is for their Advantage to do so. Our Text furnishes us with both these Motives. For if the Powers that be are ordained of God, and our Governors are his Ministers; then must we necessarily be subject, unless we will make the Divine Ap-

pointment of none Effect, or ſlight the Inſtitution of the Almighty, by whom Kings reign: and if they watch and labour for our Good, it muſt be our Intereſt to obey. Theſe points I ſhall then endeavour to make evident; and ſhew,

Firſt, THAT Governors are appointed by God, and acknowledged by him, as his Miniſters; and how they are to be regarded on that account.

Secondly, THAT the End and Deſign of this Appointment, is the Happineſs and Proſperity of their People; which are not uſually attainable without it. And,

Thirdly, WHEN this End is purſued, which God in his Appointment deſign'd; and this is viſible in the Wealth, Tranquillity, and flouriſhing State of a Nation; how criminal they are, who diſturb or defame their Governors. Of theſe I ſhall diſcourſe in order. And,

Firſt,

First, THAT Governors are appointed by God, and acknowledg'd by him, as his Miniſters; and how they are to be regarded on that account.

THIS matter has been unhappily the Subject of Debate and Controverſy: and the Diſputants on both ſides of the Queſtion have run into Extremes, and left the Truth, as I conceive, betwixt them. And as they have both of them ſtudied to perplex the Argument, to embarraſs their Opponent, I ſhall not detain this Audience with Intricacies induſtriouſly found out to obſcure the Point: but lay down what I take to be the Truth, as if nothing had been ſaid, or writ upon it.

I MAY affirm this as an undoubted Truth; that God created the World and all Beings that are in it: and that he preſides in it as a Natural and Moral Governor. The Infinite Power and Wiſdom of the Creator is ſhewn, by the perpetual, amazing, uninterrupted Mo-

tion of the heavenly Bodies, which no finite Agent can imitate, or ſufficiently admire. The uniform Courſe of all things below, for the Good and Beauty of the whole, and the Advantage of Man, and other Animals, proves the ſame Almighty Being to have given them ſecret but ſteddy Laws. And if Miracles have been wrought, which none here, I hope, will deny; then has he ſuſpended thoſe Laws for a time, and by that diſcover'd himſelf governing ſtill the vaſt Machine of the World by his Providence.

And that he is the moral Governor of all intelligent Creatures, and wills and commands according to the Natural Fitneſs and Reaſonableneſs of Things, that Men ſhould be juſt and good, grateful, true, and benevolent, appears by this. If Men unprejudic'd can ſee the Suitableneſs to Reaſon, that theſe ſhould obey, and thoſe rule; that theſe ſhould be liberal, and thoſe thankful; that Parents ſhould preſerve and provide for the Subſiſtence

ſiſtence of their Children, and Children ſubmit to their Authority, and reward their Care with Love and Dutifulneſs; much rather muſt an infinitely wiſe God ſee this. And ſince he was completely happy from Eternity, in the enjoyment of his own Perfections, he could have no other end in creating us, but that of communicating Good and Happineſs to us.

BUT as Men in their preſent degenerate State have diſorderly Paſſions, unruly Wills, contradictory Intereſts; muſt it not ſeem highly fitting to right Reaſon, and much more to the unerring Wiſdom of God, who loves his Creatures, when Men were become numerous and greatly multiply'd, that a Power ſhould be authoriz'd to protect the weak; to humble the inſolent; to watch over the ſimple; to diſtribute Juſtice; to puniſh the Diſturbers of Society; and to do honours to the Virtuous and Good? As it is manifeſt that he loves us, and that he can-

cannot be miſled into any Error, or biaſs'd by any wrong Affection; ſo he cannot but approve of what is neceſſary to be done for the Good and Advantage of his Creatures.

HENCE I conclude; that as Men, from the boundleſs Goodneſs and Wiſdom of the Creator and Governor of the Univerſe, (who has the abſolute and uncontrolable Dominion of all Things in his Hands) might diſcern the Neceſſity of Holineſs and Virtue, in order to pleaſe him; they might alſo perceive the Neceſſity of viſible Governors, inveſted with Power to propagate Goodneſs, and extirpate Evil. And might they not be aſſur'd, that this Appointment was well-pleaſing to him? For ſeeing he enjoin'd the End, he could not diſapprove the moſt proper Means. As therefore Men before the Law of *Moſes*, found out their Obligation to do Good, and to avoid and prevent Evil, from the Nature of the ſupreme Being, delighting in

that,

that, and deteſting this: ſo they diſcover'd, from the ſame Conſideration, themſelves oblig'd to conſtitute and obey Rulers. And this I collect to have given riſe to Government; becauſe we find it every where eſtabliſhed, before we have a particular Revelation for it.

AFTERWARDS, as God in the Holy Scriptures takes upon himſelf the commanding of thoſe Virtues, which Men by the uſe of Reaſon had found out: ſo he owns frequently, Governors to be conſtituted originally by him, or to be agreeable to his Will; and by this gives a plainer and fuller Sanction to both. Thus he tells us, * *By me Kings reign, and Princes decree Juſtice: by me Princes rule, and Nobles, even all the Judges of the Earth.* And, † *I have made the Earth——and have given it* (that is, the Government of it) *to whom it ſeemed*

* Prov. viii. 15, 16.
† Jeremiah xxvii. 5, 6.

meet

meet unto me. And now I have given all theſe Lands into the hands of Nebuchadnezzar *King of* Babylon *my Servant.* In the Book of *Wiſdom* *, he declares the Authority of Magiſtrates to be from God, and that they are his Miniſters. *Hear therefore, O ye Kings, and underſtand: Learn ye that be Judges of the Ends of the Earth. Give ear, you that rule the People, and glory in the Multitude of Nations. For Power is given you of the Lord, and Sovereignty from the Higheſt, who ſhall try your Works, and ſearch out your Counſels. Becauſe being Miniſters of his Kingdom, you have not judged aright, nor kept the Law. Horribly and ſpeedily ſhall he come upon you: For a ſharp Judgment ſhall be to them that are in high Places. For Mercy will ſoon pardon the meaneſt: but mighty Men ſhall be mightily tormented.*

* Chap. vi. 1, 2, 3, &c.

BUT

BUT more fully ſtill do the ſeven firſt verſes of this Chapter, from whence our Text is taken, clear up this doubt. Here the Apoſtle treats of the general Inſtitution of Government, its End and Deſign, and the Duty of Subjects: What Rulers ſhould do, and what the Ruled return. The Character here given, St. *Paul* would not beſtow upon the *Roman* Emperor at that time, to whom it did not belong: but his Intention was to teach both Princes and the People, every where, their reſpective Duties. * *Let every Soul be ſubject to the higher, or ſupreme, Powers. For there is no Power but of God*: or, as St. *John* expreſſeth it †, *that is not given from above. The Powers that be* (or the various kinds of Government) *are ordained of God. Whoſoever therefore reſiſteth the Power* (acting by a Divine Commiſſion, and puniſhing Evil-doers, and doing ho-

* Romans xiii. 1, 2, 3, &c.
† John xix. 11.

nour to thoſe that do well) *reſiſteth* [not Man] *but the Ordinance of God; and they that reſiſt* [without repentance] *ſhall receive to themſelves Damnation.* Nay, I would add, that the word ἀντιλασσόμενος, which we tranſlate *reſiſt*, does not only ſignify a Reſiſtance by Arms, but, as in the *Acts* of the Apoſtles*, any Perverſeneſs, Oppoſition, or Factiouſneſs; and indeed any Behaviour contrary to ὑποτάσσεσθαι, or being dutifully ſubject. But now having carried the Duty of Submiſſion high; I am obliged to acquaint you, that the following verſes ſhow, that St. *Paul* does not affirm ſo much Subjection to be due to all Governors, but to ſuch as behave agreeably to the Divine Inſtitution: which, I hope, you think to be our caſe, tho it was not the *Romans*. And this the Concluſion of the Argument ſeems to make evident. *For Rulers* [hitherto underſtood] *are not a terror to Good*

* Acts xviii. 6.

Works,

Works, but to the Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou ſhalt have praiſe of the ſame: For he is the Miniſter of God to thee for Good. But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: For he is the Miniſter of God, a Revenger to execute Wrath upon him that doth Evil. Wherefore ye muſt needs be ſubject, not only for Wrath [or for the fear of Puniſhment] *but alſo for Conſcience-ſake* [or a ſenſe of Duty towards God.]

Now by theſe Authorities we are aſſured, moſt undoubtedly, that Civil Government was the Inſtitution of God; and that if the End and Intention of it be purſued, then it is worthy of the Wiſdom of him that ordained it. We are aſſured alſo from the Goodneſs of God, and his holy Word, that as thoſe Princes, who diſtreſs and murder the People, had no ſuch Commiſſion given

from Heaven: ſo thoſe Subjects, who diſturb good Princes, are common Enemies and wicked Oppoſers of God and Man.

BUT I muſt not conceal, that Governors are called the Ordinance of Men*. *Submit yourſelves to every Ordinance of Man for the Lord's ſake: whether it be to the King, as ſupreme; or unto Governors, as thoſe that are ſent by him.* Now this ſeems not conſiſtent with, *The Powers that be, being ordained of God; but rather their being ordained of Men.* But this apparent Contrariety admits, I think, of an eaſy and juſt Solution.

GOVERNMENT, in general, is the Ordinance of God; the particular Forms of it, the Ordinance of Man; whether they be abſolute or limited Monarchies; or the Nobles, or Perſons choſen out

* 1 Pet. ii. 13.

of

of the People, bear ſway for the Reſtraint of the Bad, and Encouragement of the Good. The Will of God is, that Man ſhould be governed; the Models of that Power, the Laws directing it, the Number and Qualifications of the Perſons, where the ſupreme Power is lodg'd, are left to thoſe who firſt ſettle the Government, and ſuch as ſucceed, with Authority to preſerve, alter, and improve that Conſtitution.

In Eccleſiaſtical Matters, God has commanded all things to be done decently, and in order; the general End in this only is preſcribed: yet when Perſons duly authorized, in any National Church, eſtabliſh Conſtitutions conformably to this Rule, a Divine Sanction ſeems to be added to the Human. And thus when God has enjoin'd every Soul to be ſubject to the higher Powers, acting faithfully in purſuance of the Truſt repoſed in them, (for as the Apoſtle adds that, I muſt not omit it) may I

not

not juſtly affirm, that ſo far they have a divine Right to our Obedience?

BUT tho the Holy Scriptures be an excellent general Rule of our Duty towards Princes; yet the Title of theſe to their Crown, the Extent of their Authority, the Power of Legiſlation, and the Duty of Subjects, are different, according to the Laws of the Countries where they reign. As our Monarch ſeems deſirous of no Power, but that of doing us Good: ſo does he not envy the ſhare our Nobles and ſelect Commons have in the Legiſlature. He annually calls 'em to him, and willingly and amicably conſults with 'em: and in all nicer caſes, either asks their Advice before-hand, or their Approbation afterwards.

AND happy it is for us that we can ſafely ſpeak the Truth in this Point. We don't uſe the Language, which Fear extorts in other Nations: becauſe we do not feel what they ſuffer. We do

not

not ſpeak openly of our Prince, as they do: Nor do we ſecretly think, as they do. We do not magnify his irreſiſtible Power; becauſe we love and honour him as our Guardian and common Father. Oh! may we underſtand our Felicity, and ſhow ourſelves worthy of it by our Behaviour! May we ſhow greater Reverence to a Prince, who delights in the Liberty and Happineſs, than others do to thoſe, who delight in the Slavery and Miſery of their People! I believe, I ſpeak the Thoughts of all conſiderate Men amongſt us; that there is no exerciſe of Power over us, but what is beneficial to the Perſons govern'd, and moſt conformable to the Inſtitution. And this we ſhall farther underſtand, when we have conſider'd,

Secondly, THAT the Happineſs and Welfare of the People was the End and Deſign of the Appointment, and not ordinarily attainable without it.

IT

It is difficult to conceive, how much we owe to our Rulers for the Eaſe, Tranquillity, and Plenty, we enjoy. Theſe are indeed become ſo common we overlook them, as we do the Bleſſing of a long continued State of Health, which has had few Interruptions. We receive it by degrees, as ſomething natural; and ſeldom remember to return Thanks for it, till it is taken from us. To judge of our Condition aright, we ſhould compare our-ſelves with thoſe who live without Laws or Governors, or with thoſe, that groan under Tyranny and Oppreſſion. In the former caſe, bad Men, who are always numerous, without Controul ſeize upon the Property, diſturb the Peace, and ſhorten, or make miſerable, the Lives and Enjoyment of all about them: In the latter caſe, all Policy conſiſts in ſpilling Blood, and taking out of the way ſuch as are an Obſtacle to a Tyrant's Power. This is the moſt common, tho a moſt horrible

rible way of aggrandizing and ſupporting arbitrary Power. In this the Country's good has no Place: the Intereſt, the Glory, and the Service of the Prince ſupply that.

BUT in a Monarchy, where the Advantage of the King and People are mingled together, and inſeparable, all things proſper. Such a Prince called the Father of his Country, is called by his true Name. It is not a Compliment; but his true Character. His Office, his Glory, and Aim, is to render his Subjects or Children (for ſo he accounts them) proſperous and happy: Their Endeavour in return is, or ſhould be, to do him Honour; and to make his Burden as little heavy as may be.

THERE is a certain Commerce or Exchange of Duty in ſuch happy ſtates, between the Governor and Governed: but which is the more difficult, and more painful, I ſhall not determine; you, I

 hope,

hope, will do it for me. The Governed are under the ſtrongeſt Engagements to reſpect, aſſiſt, ſerve and obey: The Governor, on the other hand, is under indiſpenſible Obligations to Goodneſs, Clemency, Juſtice, Care, Defence and Protection. To ſay ſuch a Prince is Arbiter of the Lives of Men, is only to ſay, that Men's Crimes ſubject them to Law and Juſtice, of which he is the Depoſitory. To ſay he is the abſolute Maſter of Men's Goods and Fortunes, without Account, or Enquiry into the Occaſion of the Demand, is the Language of Flattery; which, tho other Princes may, ours ſeems not inclined to believe.

We find in the Scriptures, and other Writings, the Office of a King, and that of a Shepherd compared to one another, from a pertinent Reſemblance betwixt them. We ſeldom ſee numerous Flocks ſpread upon the Mountains, feeding on the ſweeteſt Flowers and Plants,

or

or in Meadows gathering the tendereſt Herbs which have eſcaped the Mower's Scythe; but the careful and attentive Shepherd is found nigh them, and to have choſen that Paſturage for them. He follows them, and directs them; when they diſperſe themſelves, he gets them together again. If the Wolf appears, he ſlays him, or puts him to flight. The Riſing-Sun finds him in the Plains, and ſcarce does he retire with the Sun going down. What Care! what Vigilance! what Servitude is this! Which Condition appears more free and deſirable; that of the Shepherd or the Sheep? Was the Flock made for the Shepherd, or the Shepherd for the Flock? This is the natural Image of the People, and the Prince that governs them; if he be a Good Prince.

BUT indeed the greateſt Maſter-piece and Proof of human Reaſon is a perfect Government. There are few general Rules and ſtanding Methods of Govern-

ing well. Times and Conjunctures alter theſe; and the greateſt Sagacity often finds itſelf at a Loſs, what to do. And if it be commonly a difficult Task, even when things run on in the ſmootheſt Courſe, to provide againſt all Surprizes at Home or Abroad; what is the Difficulty now? Who remembers in *Europe* a more critical Time than the preſent? Do not moſt Nations envy our Power abroad: and with Diſcontent ſee us keep Poſſeſſions moſt juſtly acquired?

IT may look, at the firſt ſight, like an happy Situation, to be furniſhed every moment with an opportunity of doing Good to many Thouſands of Men: but is it not a dangerous Poſt, which expoſes a Man to do Harm to Millions? A wiſe Man thinks the Care of one Family too great a Charge; and that it is enough to be anſwerable for himſelf: What weight and burden then is that of a large Realm? In the Diſcharge

of

of this Truſt, ways doubtful muſt be gone to arrive at the publick Safety; and if men muſt anſwer for all Contingencies, who can be ſufficient for theſe things? What Man, tolerably eaſy in a private Station would exchange it for a Monarchy?

YOU would not pardon me, did I not take notice, that perchance neither this nor any other Country ever enjoy'd their juſt Rights and Properties ſo fully, without any Incroachment from the Prerogative, as we have done. No People has (you are ſenſible) taſted the Sweets of Peace and Plenty at any time, as we have of late. This Bleſſing is ſo generally and ſo viſibly diſtributed, that it is become matter of Complaint, that all Ranks and Orders of Men among us live in a State and Expenſiveneſs above all former Times. But tho it be an Abuſe juſtly blameable in us; it is a Proof too of that Abundance, with which God, under his Majeſty's Reign, has

has bleſt us. And I may truly add, that our Monarch has not been more diligent to obtain theſe Bleſſings for us; than he has been, by his own Example, to teach us a more prudent, frugal, and temperate Uſe of them.

BUT Men of narrow Views, who ſee only the Hand that gives, may think Proſperity and Peace attainable without the Cares and Vigilance of the Prince, and ſubordinate Magiſtrates. Let me ask ſuch; Are not Sheep without a Shepherd an eaſy Prey to rapacious Animals? and are the People without a Leader better qualified to ſecure and guard themſelves? when neceſſary Laws are made, and well executed; when Villainy is ſuppreſſed, or at leaſt terrified; when Mens Acquiſitions are well protected, and all Men are obliged to ſuccour and aſſiſt the oppreſſed; we may without Fear carry on our Affairs: but when we have Employments to follow, and Ene-

mies

mies to repel, great muſt be our Care, and little our Gain. Thoſe Builders, who were to erect Fortifications with the one Hand, and guard themſelves againſt their Foes with a Sword in the other, made no quick diſpatch of their Work: but as great, as ſuch unhappy Wretches would do in building up their Fortune, who were without the Defence of Laws. Men may attend their Affairs, when all is quiet about them: at other times Self-preſervation will be their firſt and chief Care.

BUT when Princes are loved and honoured at Home, and courted and reverenced Abroad: after Treaties have been previouſly made in favour of Commerce, Manufactures may be exported with Security, and an advantageous Ballance daily return to enrich our own Country, and to ſupply others with Neceſſaries, which they want. This I take to be our Condition;

tion; and therefore would in Concluſion enquire,

Thirdly, WHEN this is viſible in our preſent happy Circumſtances, how criminal they are, who diſturb or defame ſuch Adminiſtration; and what a different Behaviour ſhould be ſhown by us.

AND, if we have great Reaſon to be ſenſible above moſt Nations upon Earth, that Government, as it is exerciſed amongſt us, is, like all the Inſtitutions of God, truly wiſe and beneficial to Man; we muſt honour and obey our Governors, for the ſake of God; whoſe Will ours do ſo carefully fulfil. In Times leſs proſperous, I wou'd have perſuaded you to Patience and Peaceableneſs: In theſe, if you judge for yourſelves, and not as factious Men may dictate to you; you muſt think Gratitude due to God

and

and the King, for the undiſturbed Enjoyment of your Fortunes, Lives, Liberties and Religion.

YET, let not your Loyalty be founded upon private Intereſt, but the publick Good, and wiſe Appointment of the Almighty. He that obeys upon any other Principle, falls ſhort of his Duty, and may ſoon change. An ambitious Man, who careſſes his Prince in hopes of Honour, will alter his Language upon a Diſappointment. A covetous Man, who for Gain admires, will, after his Expectations are fruſtrated, loudly complain of a bad Situation of Affairs. And ſhould any ſuch now endeavour to corrupt us, by Writings or Words, we ſhould conſider our Duty, and reject their Slander with Abhorrence. While we feel ourſelves well, we ſhould laugh at the Empirick, who would perſuade us we are ſick. Tho he may pretend to cure; we know his Medicines are

generally fatal. Such Reformers always declare Liberty and Property to be their Aim, and the Promotion of the publick Welfare: but they have ſeldom ſucceeded in their Attempts, without a Subverſion of the Government, and the Diſtraction and Confuſion of all worthy and deſerving Men.

To conclude, Let us not liſten to ſuch, but to the good Man, and good Chriſtian: who, whether he is advanced or forgot, is peaceable and loyal. He ſpeaks with Reverence, and thinks with Affection, of his Protector and Guardian. As he fears God, ſo he honours his Vice-gerent. And ſince we have greater Obligations to be dutiful Subjects, than any other People in the World have, let us vie with one another in being ſo; that our Prince may have his Cares repaid by our greater Love and Dutifulneſs; and that both may be happy in each other here, and

and with God eternally hereafter: which God of his infinite Mercy grant, for Chriſt his ſake.

Now to God the Father, Son, and Holy Ghoſt, be all Honour, Worſhip, and Obedience, now and evermore. Amen.

FINIS.

MAY